

VCD No.2243 Part-1, Audio Cassette No.2729,
Clarification of Murli dated 01.11.66 (Only for PBKs)

Om Shanti. The morning *class* dated 01.11.1966 was being narrated. In the last *line* (sentence) of the 2nd page, the topic being discussed was: You shouldn't just say, 'O! [Purifier of the sinful], do come to purify the sinful'. Do I come just to purify the sinful? Is just this the main task? What is My main task? To establish the capital. It is right that the other religious fathers don't establish [the capital] and they go. When I come I establish the capital as well and go. But, is there any other task before purifying the sinful or establishing the power of *dharnaa* (beliefs and practices) of the kings? Without doing that task, neither can I purify the sinful nor can I establish the capital. Among all the souls, what is My specialty? Because... Even the religious fathers take something from Me in this Confluence Age and after taking it from Me, they give it to their *followers* as well. It is because their *followers*, who were once pure deities, what did those pure deities turn into later on because of them? They were coloured by their (the religious fathers) company and became sinful. So those who became instruments to make them sinful, what will they have to do later? They will have to make them pure. And they too will be able to purify them only when they give their complete introduction to their *followers*. Otherwise, how will the *followers* follow them [thinking:] this one is our religious father? Will they follow? They won't. Similarly, I, the Purifier of the sinful who purifies the sinful in the entire world ... Does someone become sinful alone? Does the soul alone become sinful? Does it? No. I am the Father of the souls. I am certainly *Ever pure*, but only when I enter the one who bears a sinful body am I called the Purifier of the sinful. Until I enter, I won't be called the Purifier of the sinful. It means, I, just the soul can't do anything. Neither can I purify the sinful nor can I purify the religious fathers who themselves became sinful and who made their *followers* also sinful. Until when? Until I enter the most sinful lustful thorn. So, I too have to become *double*. Just My soul doesn't work to purify the sinful. When will it work? When I, the Soul become a householder with an effigy of nature, I can become the Purifier of the sinful. And I can purify the sinful only when I come and give My introduction Myself. Even the religious fathers take the introduction from Me, the Father and they narrate that introduction to their *followers*. Then the *followers* follow them. They easily come in the colour of their company. Just like a child comes in the colour of the company of his father in the *lokik* world. But in order to be coloured by their (the religious fathers) company as well, I will have to narrate knowledge, won't I?

It is the specialty of My soul compared to other souls. What is the specialty? All the other souls come in the cycle of birth and death, that is why they are ignorant. And I am not the one who comes in the cycle of birth and death; this is why, I have all the knowledge of the future, past and present. I am *Trikaaldarshi*¹. This is such a specialty, which proves I am a unique soul among the five-seven billion souls. Which specialty? *Trikaaldarshi*. I am *Trikaaldarshi*, the Sun of Knowledge. And only the One who is the Sun of Knowledge, *Trikaaldarshi* can purify the sinful. This is why, when I come in this world, I take the support of an effigy of nature. Which effigy do I take the support of? Should there be a specialty in it as well or not? The wealthier a merchant is, his *furniture* will also be that magnificent. What is the specialty in the one in whom I come? Even in the world, when they match a pair, do they match according to their similarities or do they match a pair according to their dissimilarity? [Suppose,] one is fat and the other is very small and thin, is a pair made in this way? Does anyone make [such a match] in the world? So My specialty; what specialty? *Arey!* It was mentioned just now: I am detached from the cycle of birth and death and because of

¹ The One who knows all the three aspects of time

being detached from this cycle , I, the soul am *Trikaaldarshi*. I am the Sun of Knowledge. And because of being the Sun of Knowledge am I detached from everyone or do I remain attached? Do all the planets and satellites revolve around Me or do I become attracted to them and revolve around them? Is everyone influenced by Me or am I influenced by them? Everyone is influenced by Me. So, the one whom I enter, should there be some similarity like Me in him or not? Tell Me.

Which similarity is it? Is it there or not? What is it? (Student: He doesn't come in the cycle of faith and doubt.) Yes. Just like I don't come in the cycle of birth and death, when I come in the *shooting period*, the *shooting period* of the 5000 years *drama*, and the one in whom I come, He never comes in the cycle of faith and doubt. The first faith is on the Father. If the Father has been recognized firmly, *everlasting* (forever), will the child be said to be alive or is he dead? If [the child] loses faith on the Father, then, he isn't the Father's child. This cycle of birth and death - this is an unlimited cycle – the one who remains detached from it in the Confluence Age, only he is a similar soul like Me. I enter just him. And the one who is detached from the cycle of birth and death, should that soul also be a knowledgeable soul, in other words, should he be the one who imbibes completely the knowledge comprised in Me or shouldn't He be so? He should. So he is the ocean of knowledge. What is the difference between the ocean of knowledge and the Sun of Knowledge? (Student: One comes in the cycle of birth and death; the other doesn't.) One comes [in the cycle] and the other doesn't? He (the Supreme Soul) doesn't come in in the cycle of birth and death in both ways the limited and the unlimited. And the one in whom I come doesn't come in the unlimited cycle of birth and death. It means, the one who is always knowledgeable in the *shooting period*, will he be knowledgeable in the *broad drama* or not? (Students: He will.) That is why, he is named Bharat. *Bha* means the light of knowledge *rat* means the one who remains engaged. When he becomes a deity in the Golden and Silver Age, he always remains in the essence form of the light of knowledge, the point of light [stage]. And from the dualistic Copper Age, when the religious fathers come and spread dualism, two religions, two kingdoms, two clans, two languages, yet will he always be the one who takes delight in the knowledge on the stage like world or will he remain ignorant? He remains the one who takes delight in knowledge. At the beginning of the Copper Age itself, that Bharat creates such a scripture with the light of knowledge, which is named the crown gem among all the scriptures, the Bhagwat Gita. It is only the Bhagwat Gita whose superiority is acknowledged by the *followers* of all the religions. And when I come in this world and enter the permanent chariot, I narrate the *clarification* of that same Gita. Even in the beginning of the *yagya*, the *clarifications* of those very *shlokas* (verses) of the Shrimat Bhagwat Gita were given. As is the beginning, so is the end.

First, the *Bharatvaasis* (the residents of Bharat) should recognize their religious father, their religious scripture and the name of their religion. Those *Bharatvaasis* forget the name of their religion in the end of the Iron Age. What name do they mention? Hinduism. If someone asks, 'A religion is named after the religious father. There is the name Christianity depending on the name of Christ. There is the name Buddhism depending on the name of Buddha. There is the Muslim religion depending on the name of Mohammad. So there should be the name of the religious father of Hinduism as well, shouldn't there?' Nobody will be able to say [anything about it]. They forgot their religious father, their religious scripture as well as the topics mentioned in the religious scripture. Which main topic did they reverse? God is omnipresent. It is written in the Gita, there is a complete *shloka* in it [which says about] where I live '*na tad bhaasayate suuryo na shashaanko na paavakah*': I am a resident of such place, where neither the light of the sun nor the light of the moon, nor the light of the

stars reach. That Supreme Abode is **My** abode. There is no other bigger Abode, Supreme Abode other than that. Look, a complete *shloka* has been given about where I reside. And not just the *Bharatvaasis*, but after the degradation of the intellect of the *Bharatvaasis*, what did the *followers* of the [other] religions of the entire world start saying? They started saying: He isn't the resident of just one Abode, He is certainly omnipresent. Now tell Me, will our intellect be focused if we recognize the One who is present in one [being] or will it be focused if we accept Him to be present in many, insects, animals, birds, flies? (Students: Present in one.) They (gurus) have misguided the intellect [of the people] of the entire world. Now the Father says: I will make the sinful pure later on and the establishment of the capital will also happen later on. What should be done first? First, you have to recognize Me, the Father, who isn't omnipresent. He doesn't come being omnipresent. He comes in one permanent chariot.

What do I name the permanent chariot I enter? I name the one whom I enter Brahma. So, the one in whom I enter first will be called Parambrahm (the supreme Brahm). It is also sung '*Gurur Brahma, gurur Vishnu, gurur devo Maheshwarah. Guru saakshaat Parambrahm tasmai shri guruve namah*²'. I bow to that guru. I don't bow to the remaining insignificant gurus. So, it shouldn't be said that I come just to purify the sinful or to establish the capital of the deities in heaven. No. What do I do first when I come? I come to give [My] identification. I come to give information. Information itself is called knowledge. They say, the Vedas came from Brahma's mouth. *Ved* means information. The essence of information came. So, I come and give the basic information about Me and you children first of all. What basic information? I am also a point of light; I am a resident of where? I am a resident of Brahm. Call it the highest on high abode; I will be called a resident of Brahmlok (the Abode of Brahm) anyway. And you children, who listen face to face to Me, go first in the Brahmlok, which is called the highest on high abode, or do you recognize Brahmlok in this very world first? I have already said, call it the Supreme Abode, call it Brahmlok, you children will bring it down to this world itself. What? **You** children will bring it down; not the entire world will bring it down. It means, you will become constant in the soul conscious stage while being in this very world. The entire gathering of you children who are the selected seed form souls of the entire world, that one gathering of the seed form souls will be revealed in this very world. That is the highest on high *stage* of **you** children. That is why I say: Remember Me alone.

Remember Me. Remember your home. And then, remember the Abode of Happiness. Then, should we remember three things? On side He says, "Remember Me alone", on the other side He says, "Remember the three". Is it the same concept or different concepts? (Student: It is the same concept.) How is it the same? (Student: All the three are in one.) Yes. The permanent chariot which I enter, all of you children become constant in the remembrance of that permanent chariot. That is called 'Remember Me alone'. In whose remembrance do you become constant? In the remembrance of the corporeal *so* Incorporeal³. It is written even in the scriptures '*Sagunai agunai nahi kachu beda, ubhai haren bhav sambhav kheda*⁴'. So you children become constant in the remembrance of the Supreme Abode in this very world who is called the Supreme Brahm. You become constant in the remembrance of Me alone. *Ekam* means one personality; in the remembrance of one *personality*. What is the name given to that *Personality*? What name is given? That name which is [given] according to the task,

² Brahma is a guru, Vishnu is a guru and Shankar is a guru but even those gurus bow before the guru of the gurus, the Guru incarnate named Supreme Brahma

³ The corporeal one who becomes incorporeal

⁴ There is no difference between the corporeal and the incorporeal; both of them take away the possibility of sorrow from the world

there is no other [bigger] *Personality* in the world, not even the religious fathers, who can fulfil the specialty of that name. What name do I give? Do I give the name Shankar? I give the name Shivbaba. What do you children call [Him]? Whom do you remember? Shivbaba. Does Shivbaba mean a point of light? A point of light isn't called Shiv**ba**ba. There is just the name of My soul as a Point of light; that name of the soul never changes. Yes, when I enter a body, My name also changes. So, the body, the permanent chariot which I enter, you call it Shivbaba. There is Shiva, the Soul and the bodily being's body as well. The combination of both is Shivbaba. So do you remember the *pravritti marg* (household path, companionship) or do you remember just the One? Your remembrance is of the *pravritti*. Even your remembrance is not of *nivritti* (renunciation). If you remember the *pravritti*, you will be able to purify the sinful. If you remember just one (*nivritti*), like the *sanyasis* do, no one, no matter whether they are the religious fathers themselves, none of them will be able to purify the sinful. You also remember heaven in the same *Personality*. You remember the Supreme Abode as well as the Supreme Brahm in the same *Personality*. And you remember one Shivbaba, although you give him two names, BapDada.

What do you name him? BapDada. *Baap* means the seed form father of the human world, the father is called the seed and the seed (Father) of the souls as well. Who? Shiva, the Supreme Father; who has no Father. So you remember Him in the form of BapDada. The elder brother himself is called *dada*. When a father leaves his body or goes away, in whose hands does the entire control of the family go? It goes into the hands of the elder brother. I have said in the Gita as well, '*mam vartamanuvartante manushyah parth sarvashah*'. [It means,] the entire world follows only My conduct more or less according to its capacity. I gave the royal inheritance to My eldest son. So to whom did the kings of Bharat give their kingdom and throne (*raajpaat*)? To the eldest son. That is why, the eldest brother is said to be equal to the father. If we see the soul conscious stage, *Baap* is the Father of the souls and *dada* is the father of the bodily human beings. That is why, it should always be said that the Purifier of the sinful is definitely the Supreme Father Supreme Soul, but when does He purify the sinful? When the children realize this very well that the One who purifies us, the sinful, is not *Trikaaldarshi*⁵ in the four ages, but in the *shooting period* He is such a storehouse of knowledge, which never exhausts. No matter how many impure come in His connection and contact but He can't be coloured by anyone's company. He will apply the colour of the company of purity to all the sinful, but no one can make Him sinful.

So look, the very name that he receives is Shankar. No one's name is added to Shiva's name among the five-seven billion human beings, no one's name among the 330 million deities is added [to His name]. There is no great demon among the demons whose name could be added with Shiva's name]. Whose name is added? The one whose name is added is a deity greater than even the deities; he is called Mahadev (the greatest deity). I enter only him. Who is called *dev* (deity)? There are small and big *dev*. What does *dev* mean? The one who gives. [They are] the ones who give and never desire to take. *Iccha matram avidya*⁶. They get everything automatically. Nature provides them with everything. Now, in the Confluence Age as well, they don't need to take anything. The Father says, 'Do I give even the knowledge by Myself or do I give it when you ask for it?' I give it by Myself.

When you didn't have the knowledge of the soul, did you know anything? You didn't. Now you ask many questions, what is the reason behind asking questions? (Student: Because the knowledge has increased.) Is it because the knowledge has increased? ☺ To those who

⁵ The one who knows the three aspects of time

⁶ Without a trace of the knowledge of desire

ask questions, Baba says, “Bring out your tail of questions”. So, is the tail an indication of the animal nature or is it an indication of [being a] human being? (Student: the animal nature.) Where did this come from? The Father says, “Among you seed form souls, there are certainly 80% of souls at least who get influenced by other religions from the Copper Age and they get influenced number wise.” When they get influenced, what does getting influenced mean? They become subjects. They became subjects means they converted to those religions. Alright, [the religion into] which they are born physically, they don’t *convert* while in the body – not converting after being reborn is still a good thing – yet, if the soul goes and is born among the other religious followers, is it a good thing? If it remains subordinate to other religious followers, [then,] if it isn’t called a subject what will it be called? It will certainly be called a subject, won’t it? Those who go in other religions and are born there, they are also subjects, aren’t they? If they become a child, if they are born there, [it is said,] ‘to be born in the most powerful way means to be born (*prakash rupen jaayate*)’. They are called subjects. So, did they become low or high? They became low. Being coloured by the company of those religious followers - just like a child receives *sanskaars* from his mother and father - do they assimilate the *sanskaars* of an opposite religion or not? They do assimilate them. They assimilate the *sanskaars* of opposite traits. They assimilate the *sanskaars* of an opposite environment. Birth, actions, speech, everything changes. It is because all the religious fathers and their religious followers who have existed came in Bharat and practiced *conversion*. In Bharat, the deities who started calling themselves Hindus, those very deities, the deity souls converted to other religions. They continuously converted. The number of *Bharatvasis*⁷ decreased continuously and the number of the foreigners increased continuously.

So look, if you stay in the colour of the company of the other religious followers for many births, will the *sanskaars* of *vidharmis*⁸ be filled in the soul, will the feelings of the *vidharmis* be filled [in it], will the thoughts of the *vidharmis* be filled [in it], will *negativity* come in it or will *positive* thoughts come in it? (Students: Negative thoughts.) Are the thoughts of the Supreme Father Supreme Soul Shiva true (positive) thoughts or are they *negative* thoughts? (Students: True thoughts.) Through those thoughts, the true thoughts of the Supreme Father Supreme Soul ... it is said for Him ‘He is anyway true [and] He will be true⁹’. He was true earlier as well. There is never falsity in Him at all. That is why even the English people say, ‘*God the Father is truth. Truth is God*’. Truth itself is said to be... What is it said? *God*. He is called *Bhagwaan* (God). What do we too say? Truthful, beneficial and beautiful (*Satyam, Shivam, Sundaram*). What is He in the first number? True. So, He is the One who speaks the truth. Whatever truth He says, does He say it on His own or does He give it because you asked for it? (Students: He gives it on His own.) He says the truth and He gives it on His own. What He doesn't give now, He will give it in the future. He teaches us according to the level of our *mentality*. Small children are taught *basic* knowledge. Big children are taught higher knowledge. He will certainly answer the questions which are not answered now later, before going. In the entire *class*, if one child scores hundred *marks* and all the other children *fail*, will the teacher be said to have failed (unsuccessful) or passed (successful)? (Students: *Fail*.) Will he be said to have failed? Didn’t he teach? If he didn’t teach, how did one child take 100% [marks]? (Student: The others didn’t pay attention.) Yes, they became *number* wise. He is the *Supreme Teacher*. The knowledge that the *Supreme Teacher* teaches, He teaches the complete knowledge and goes. He doesn’t teach incomplete knowledge and go. The *history, geography* of this world [and] all the *subjects*, He teaches the complete knowledge of all the *subjects* and then returns, but the children *grasp* that

⁷ Residents of Bharat

⁸ those whose beliefs and practices are opposite to that set by the father

⁹ *Hai si vi sath, ho si vi sath*

knowledge *number* wise. So that Unlimited Father says: The questions that you children ask and the answers that I give you, I give them because I know that the children are going to *pass number* wise. Not everyone is going to come in the *number* one religion (*diin*) of Allah *avvaldiin*, and those who are going to come in the *number* one religion no question arises in them at all. They get so engrossed in what the Father says that they don't enjoy the *vartalap*¹⁰ either. Now, if it is asked in this gathering, 'Tell me, who enjoy the *vartalap*? Raise your hand.' Now everyone became *swadharmi*¹¹. ☺ But those who have asked questions and have obtained their answers [as recorded] in the *video*, [they] were not satisfied and they have also asked cross-questions; how can they be hidden? Will they be able to hide (themselves)? They won't.

In reality, questions are also of two types. One type of questions are to satisfy our curiosity and those questions can come from the followers of the right side branches of the tree of religions, the world tree; [those religions] are said to be the right side religions. Their intension isn't to oppose the *Bharatvasis* or Bharat, but [their questions are] based on the capacity of not being able to answer the questions that rise in themselves or because of someone else's questions. So they are also questions and the other type of questions come from those who have converted to the *vidharmi* and the foreigners and they ask questions with an opposing mentality. They like only the concepts of those very religious fathers under whose influence they have been for many births. They don't like the Father's concepts to that extent. Baba has also given an indication about them. The indication given is that those who are *swadharmi*, they will like every topic the Father speaks about. They will accept [every topic] and follow it or they will make *purusharth*¹² to follow it *number* wise. But those who are *vidharmi* souls or those who have come after converting in *vidharmis*, their special characteristic was mentioned that they will accept one *point* of the murlī and will refuse to accept another other *point* of the murlī. They will refuse even to accept it. When they don't accept it, there is no question of following it.

So it was said that I don't come just to purify the impure. As soon as I come, what aim do I have? Is it to establish the capital or to purify the impure? (Students: To establish the capital.) Do I come taking the aim of establishing the capital? What do I do soon after coming? I will purify the sinful only when My complete introduction sits in their intellect. If the complete introduction doesn't sit in the intellect, what will be the result? Today they will accept the topics and tomorrow they will be influenced by those religious fathers or their *followers* who are the great erudite, teachers and *pandits* of those religions. When they are influenced by them, they will refuse to accept the Father. They will become the ones who have a doubting intellect. They will become opponents. They will go and join the very *party* in which they have stayed for many births after converting. Otherwise... the Father has given an identification. What? It is the firm identification of the *swadharmis*, that they only listen to the One. What? They will accept the One as their Father in the Confluence Age. If someone listened to many, their knowledge became adulterated. If they take adulterous knowledge here, [if they take it] from two, four, six [people] instead of [taking] the Father's [knowledge], just like the Arysamajis, '*jahan dekhi tava baraat, vahin bitai saari raat*¹³'. What will they do? They will keep converting. That is why the Father says, 'You must listen to the One. You mustn't listen to knowledge from many. If you listen to many here, the

¹⁰The discussion class

¹¹ Those whose beliefs and practices are according to that set by the Father

¹² Special effort

¹³ Wherever they see a frying pan and a marriage party (an opportunity), they spend their night there (they convert there)

knowledge, the vibrations and the speech will also become adulterous.’ Today they will tell people ‘We found God’ and tomorrow they will say ‘*Arey!* We were misled. We just went there to have a look. We didn’t accept him as the Father’. They will say two different things like this.

So the Father says, ‘When I come, I narrate the topic about the recognition [of the Father] first.’ What? Which recognition? That you children are souls. Just like I am a Point of light soul, in the same way you are also a point of light soul.’ And those points of light souls aren’t the firm children of the One Father. What? Some are [His children] and some aren’t. Because, in the world as well as in the Gita, it is said ‘*sarva dharaman parityajya* (leave all the religions)’. Do what? Renounce all the religions. *Acchaa*, won’t those who renounce all the religions renounce the religious fathers of those religions? They will renounce even them. Shoot these bodily religious gurus! You will shoot the bullets of knowledge at them by narrating knowledge even to them. You won’t fear. Will the Father’s children fear the religious fathers, the religious gurus to narrate the bullet of knowledge? No. And let Me tell you even this: Those religious gurus aren’t only in the outside world, in the world of 500-700 *crore* (five-seven billion) [souls], there are the bodily religious gurus present even in the world of Brahmins of the supporting souls, in the *basic knowledge*. Each and every human being is a bodily religious guru. Is Brahma also a bodily religious guru or not? (Students: Yes, he is.) He is also a bodily religious guru. They are the supporting [souls] in the form of roots. And who are those who give birth even to those roots? They are the seeds. The world of the seed form souls, even the world of the seed form Brahmins are full of the bodily religious gurus. This is why it is said: You should *judge* the opinion that you receive even from the Brahmakumar-kumaris, whether that opinion is *right* or *wrong*. With what will you *judge* it? With the murli. You have to *tally* it with the murli. (End of the VCD; continued in VCD 2244.)